

Freegift, [Elder]

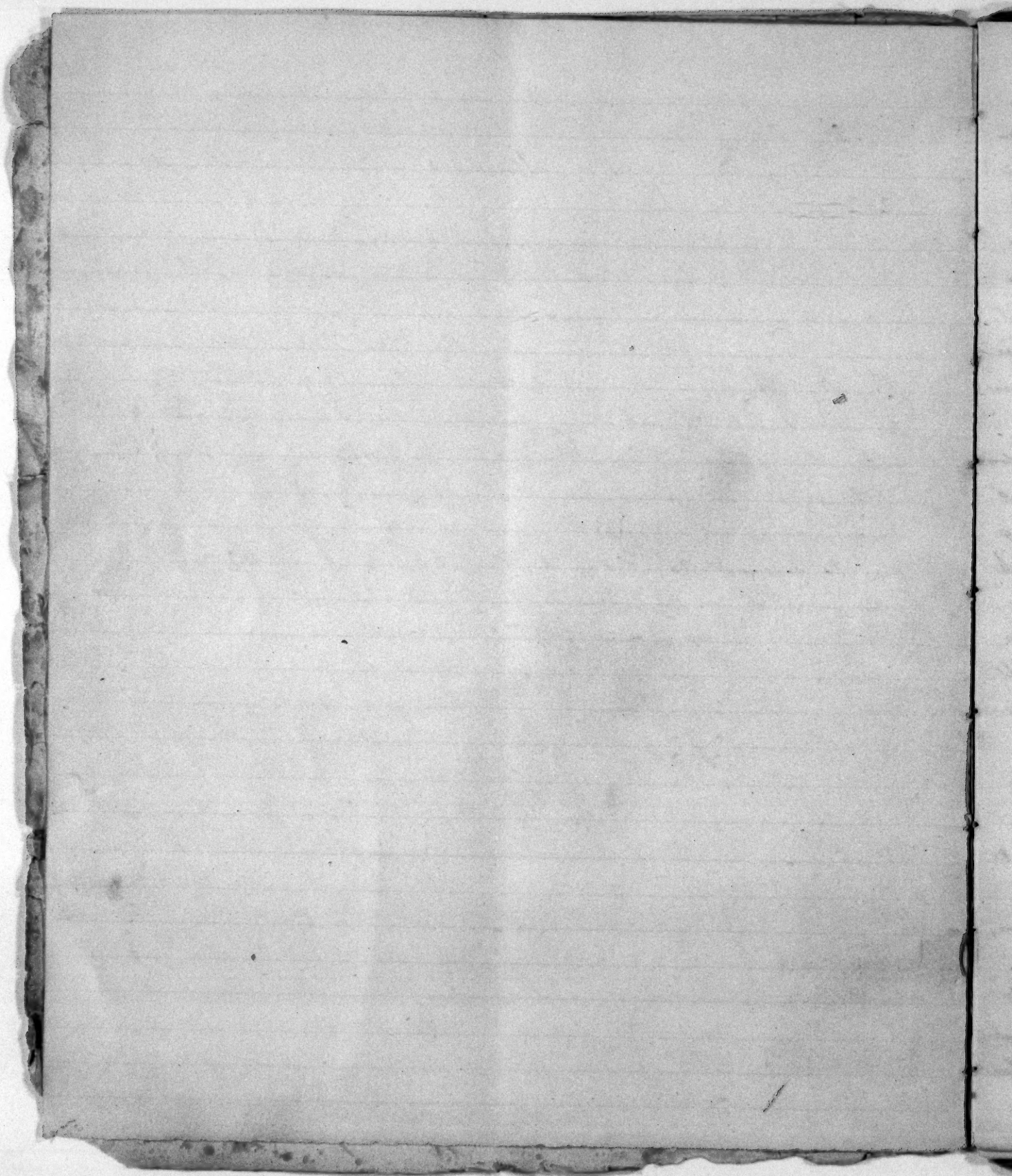
James Smith's ^{copy of Elder Freegift's vision} Vision, accompanied
by a Letter from Elder Freegift Wells this

1836-1837.

PAPERS
OF
SHAKERS

71

NEW YORK
New Lebanon



Copy of a Letter from Elder Freegift.

Union Village, Dec^r. 16th 1836.

Respected Br. Seth,

What you may think by this time I cannot tell, but on my part I have to confess my long neglect of making any returns for your very kind and valuable communications which I received by the hands of Br. Rufus Bryant & Br. Abner Bidell. For these documents & accompanying letters I return my kind & hearty thanks; not forgetting your kind assistance in several important matters relative to preparing for my journey to this country, all of which I remember with gratitude. The manuscript which you prepared for Br. Rufus Bryant, I requested me to forward to Pleasant Hill, I learn (by a letter to Br. Elmer) was by some means overlooked, and did not come on by Brother Abner. The enclosed is a manuscript addressed to Br. Rufus Bishop, which you will no doubt have the perusal of. When this gift of visions was opened to me, it felt so striking & significant of what we have and do experience, that I requested to have it committed ^{to} writing. And feeling anxious that our beloved Ministry should see it, I drew this copy several days ago, so as to have it in readiness against there was an opportunity of sending it. Soon after our return from Kentucky I wrote a long letter to the Ministry, dated Nov^r. 9th. I have been looking for an answer more than a week, and begin to fear that they have not received it. I think it was directed ^{to} Watervliet, care of J. Wickers. I had not expected to write again to the Ministry till I received an answer to that; at any rate I shall wait a while longer. The Ministry's letter of October 28th was thankfully received on the

14th of November.

Br. James Smith, author of the enclosed Manuscript, is one that has been greatly gifted in visions; he is one of the meekest kind of men, and has the universal confidence of all that are acquainted with him. I think it probable that Br. Rufus remembers him well—Br. Daniel & Stephen certainly do, for I well remember of hearing Stephen speak very much in his praise but a few days after I arrived in this country. Such gifts & visions feel very choice and valuable to me, but I have no feeling to circulate them among sceptics, it is like casting pearls before swine.

There seems to be a good work going ^{on} in this place—a work of confessing & putting away iniquity. The Elders say there has not been so much of a waking up for many years—and altho it has been almost two weeks since the work began, it still continues. Some are deeply engaged in digging themselves out, and the Elders are digging out others—No doubt you can sense how it is. On the whole, the prospect of a considerable thorough purging seems quite fair at present.

(I understand that Miles Beach lives with his father in Lebanon four miles East of U. V. He was seen there week before last driving oxen—He has not been out here yet, but I look for him every sabbath.)

We have lately heard from Pleasant Hill & South Union, and learn that it is a general time of health in both places, and also of usual prosperity. They had received letters at both places from the brethren that have gone down the river to New Orleans. The accounts were that they had been so far prospered; but were far short of the end of their journey.

Since the 1st of October the weather has been, I should think, more than half of the time, what we should call, in the State of New York, real Indian Summer; and a considerable part of the time, not wind enough to blow out a candle. Yet there have been several rainy days in the time, and a few days in the time that were somewhat windy. But now there is an essential change. When we got up this morning the snow ^{was} falling briskly from the N.E. and has continued to the present (2 O'clock) with but one short intermission, and looks likely to continue as much longer, and I should think that it was by this time 3 or 6 inches deep on a level; but I cannot certainly tell, for I have not been out of the house since I came from breakfast, being almost confined with a lame back, which seized me last Tuesday morning, and has not let go yet, nor even slackened its hold. The health of the Society is good. Elder Archibald was here a few weeks ago; he stated that it was a time of health in that little Society. We have also heard from Waterliet not long since, and it was a time of health in that place.

With these lines please accept of ~~our~~ my kind love, also the kind love of Elders Peto, Br. Joshua and Sister Sally. Be so kind as to give our very best love to the good Ministry & Elders; tell them we are laboring to do right, and would be glad to set matters & things right much faster than we do, if we could; but we find it necessary to exercise patience & forbearance, and when we can't do just as we would, we do the best we can.

One thing more—Will you be so kind as to give my

kind love & thanks to Sisters Betsey Bates & Joanna H. to-
 el, for their very kind, agreeable & satisfying letter of Sept:
 14th. Be so kind also as to give my kind love and thanks
 to Sister Sarah Bates for her very agreeable & satisfying letter
 and song of the same date. I felt very much noticed in-
 deed, and intend to return the favor when I can get hold
 of some subject which I think will be agreeable & enter-
 taining to them. I think there is no one that can really
 sense the anxiety that a person will feel to receive letters
 from their old friends when so far separated, only such
 as have had the experience of it. I shall not therefore
 attempt to question Joanna's thorough knowledge & expe-
 rience in the matter. Now as my scrap is nearly full, &
 the news nearly all told I must close. Freight Wells.

For Brother Rufus. (Copied from Elder Freight's manuscript.)

The following was related to me by Br. James Smith,
 (Elder at the Square House,) soon after our return from Ken-
 tucky. He had been mostly confined to his room with a
 severe cold & cough, for nearly three weeks, and his mind
 had been exercised in such a striking and extraordi-
 nary manner, that I requested him to write it down, which
 he did, and handed it to me soon afterwards. And as I be-
 lieve it will be a very acceptable present to my well beloved &
 much esteemed Br. Rufus, I cheerfully undertake to copy it
 in this close form, that it may be in readiness to forward in
 our next communication.

Square House Nov. 16th 1836.

Much beloved & respected Elder Fungift,

I have had a desire & thought it my duty to open to you the exercises of my mind during my weakness for sometime past, but had no expectation that I should be required to write it. But as the case is, I shall do the best I can, and not complain.

As near as I can remember, it was on the 20th of October that I was taken with a severe cold, and for one week I was uncommonly stupid. One day in the afternoon, I began to enquire of myself whether there was any thing that I cared for; and it seemed for a while that there was nothing within the reach of my senses that I felt any care or concern about. I tried myself in relation to the love of my brethren; but my feelings answered nay, I care nothing about it. I next examined myself in relation to living; but I found that I cared nothing about it. My mind then turned to the subject of dying; but I cared nothing for that. I examined myself concerning the increase of the gospel; but found that I cared nothing for it. I then began to ~~examine~~^{exclaim} within myself, If I should die in this state, I may not wake up for five hundred years! Here I found something that I cared for: I did not like to be left behind my brethren so long a time.

After this I was troubled with a wandering mind; and when I examined myself I would find that my sense had been in the the world, or after some turnback. I would then labor to change my mind & turn to something good, considering that I had no business with the world, nor with turnbacks. In my mind I would go to Elder Brother, and try to feel interested with him for the increase of the gospel. But to my astonishment & mortification, I would find

myself laboring with some turnback, or away back in in the world before I was a Believer; looking to see how much better I might have conducted to gain property than I did—Wandering thus from one thing to another, I would often find myself on forbidden ground. I would then, as it were, wake up & follow the Ministry to Kentucky, to get rid of those tormenting things. One night I had a hard spell of coughing, and I got up & sat by the stove. A voice said to me, "Sing and praise God!" I answered, O Lord, how can I sing? I can hardly get my breath. The voice still said, "Sing!" I replied, I am nothing, and can do nothing. The Spirit said, "You are as large as a grass hopper, and it can sing." I then began to sing, and a new song was given me, and I sung some time. I would then cough, & again sing—and so it was, I sung & coughed alternately, till the cough subsided. I then laid down & soon fell asleep, & rested well the remainder of the night.

After this, I was again tormented with a wandering mind after turnbacks, till I cried out, O Lord, where am I? or what am I? Have I lost all union with my brethren? If I was to die in this state, would I gather to turn backs? I then began to examine myself, as to what I had done to forfeit my union. I could not see that I had done any thing wicked. I next endeavored to find out what I had omitted. Thus I had to confess that God had done a great work for me, had given me many precious gifts, and a great privilege in the gospel; and what use had I made of these things.—I then looked over my life from the time that God first convicted me of sin, and saw how many good gifts God had given me, and how I had corrupted & abused & spoiled them all. I exclaimed, My high, proud sense has ruined me, till I am a kind of turnback; and if it is God's will—that I should go & gather such of the turnbacks as want to return to

obedience, his will be done, I must be contented with my lot & calling, and not murmur or think hard: for it is better than to be bound hand & foot & be cast into utter darkness. Thus I was exercised for about two weeks, as near as I can remember.

After these things I was taken, one night, with a violent spell of coughing. I cried in spirit, O heavenly Father & Mother! what will become of me? I am worth nothing on this earth. After a spell I was taken again, with another ^{terrible} spell of hard coughing; and in the midst thereof Mother said, "You are not a going to die at this time. I have a work for you to do. The gift I opened to you five years ago, you have yet to obey. You did not then open it to the Ministry." I answered, that I did not think it my duty to open it. I thought if there was any gift for me, it would come in order; and so I let it pass away. I was then left to my own reflection, which was as follows:—In my opinion, it is impossible for me to fill that place—I do not possess qualifications nor talents sufficient for such a calling. But the Spirit replied, "Your great talents & great learning, & carnal reasoning, & disputation, God has removed. An honest soul that feels his dependence on the Spirit, & the gifts of the Spirit, is the one that will do good. If any one comes honestly enquiring after the truth, it is not hard to open the gospel to such a soul; but if they incline to cavil or dispute, let them alone—have no more to say to them, till they quit that manner of going. For if you dispute with them in their own spirit, it will be spirit against spirit, striving who shall be the greatest, or who shall gain the victory. After the battle is over, one or the other, (or it may be both,) will boast of having achieved the mastery, & their great talents have done it, & no glory given to God! Such doings will drive souls from from God, instead of drawing them nigher to God."

By this time I found that my own reasonings were superfluous. The Spirit was too powerful for me, and I consented to open it to the Ministry, and to obey if called upon. Said the Spirit, "We want something more like as it was in the first opening of the gospel." Again I was left to my own meditations, and thought within myself, There is a great crop, if it is to be something like it was in the first opening. In that day there were persecutions. How would I like to have my back well striped? I felt a sinking within me. The Spirit then said, "Are you not willing to suffer for Christ's sake and the gospel? Do not I take you from sufferings? Are you not suffering now? Why should you feel shocked at the thoughts of sufferings?" I was mortified—I was ashamed of myself, and cried, yea, I am willing to suffer in any place that God may please to call me. I then began to ponder in my mind what these things could mean. Then the Spirit said to me,—"Come, I will show you your own soul." In an instant I saw my own soul. It appeared about the size of a small pea, it looked like a small round ball of light. Well, thought I, this is what I have often thought—now it is confirmed—I am a very little creature. How vain have I acted in the presence of my brethren! They could see me; but I could not see myself. How can God do any thing with such an insignificant creature as I am?—But I shall labor to be satisfied—I did not make myself—God made me what I am; and where there is little given, there is little required. So I shall find no fault with my Creator; but do the best I can, and be satisfied—for it is but little that I can do.

The Spirit replied, "If your soul was no larger than a grain of mustard seed, God could remove mountains with it. God more

made a large soul there is no such thing in existence as a great soul; all souls are small. I will show you the souls of your brethren! Instantly I saw the souls of many of my brethren at Union Village. And at the time I saw them, I knew whose souls they were; but that was afterwards taken from me. There were also many souls shown me at New Lebanon, all of which were afterwards taken from me, except the souls of the Ministry. I can yet remember the order that they were placed in; they were in a perfect square; or in other words, they four stood in the order that we place ourselves in meeting, heading the East. Saith the Spirit, "Jesus Christ's soul was not large; for he said, Of myself I can do nothing. And he received the Kingdom of heaven as a little child. But I will show you what is large, and great and mighty; but not Ulmighty. It is the Man of Sin. He hath great experience, & knows a great deal; and well he may; for he has eaten of the tree of knowledge." I first saw this monster in myself. I cried out, Alas, I am undone! All is gone! Every good gift that God ever gave me, this Man of Sin has robbed my soul of. I could see nothing but an awful, proud, haughty, selfish nature, that wanted all in heaven & earth to fall down & worship it. It was above God, and above all that is worshiped. At that time I could see nothing in me but the Man of Sin.

The Spirit then said to me, "I will show you the Man of Sin in the Church in Union Village." And immediately I saw all the brethren & sisters standing in their ranks, in the meeting-house. The Spirit which had conversed with me took the head of the meeting, between the brethren & sisters. And the Man of Sin placed himself between the brethren & sisters at the lower end of the ranks, facing the Spirit, as if determined to hold his standing, as

a zealous & interested Believer, claiming all that had been gained in the Church, both spiritual & temporal; wanting the honors & riches of this world, & claiming the character of a Believer too — asserting that his right to power, authority & dominion was indisputable — that no man nor woman had a better right to the consecrated property, or any privilege in the Church than he had — such as a good comfortable room to live in, and agreeable roommates — a comfortable bed, & good victuals and clothes. — All these things he had merited by hard labor & bearing his cross; and it was his just right, and he would yet convince all that he should not relinquish his right. I plainly saw the ^{influence of} power he had on us, as a body. Again I cried, All is lost! We have become a united body of selfishness — All is gone!

"Not so; (said the Spirit,) he has robbed you of a great deal; but not of all. He has lost a great part of his treasures" These words being spoken, the appearance of the body changed. "Be not discouraged," (said the Spirit,) the work of God is a progressive work. The husbandman waiteth patiently for the harvest: for if he were to cut it two weeks too soon, he would lose his crop. Be not discouraged: for the Lord your God will consume this Man of Sin by the spirit of his mouth, and destroy him by the brightness of his coming." When this promise was made, faith was quickened & hope sprang up in the body at Union Village. "Come, (saith the Spirit,) we will try ^{the} great Believer, this Man of Sin."

Question. "What is your faith? Answer. "I believe the pure testimony delivered to us by the first witnesses, of confessing sin, righting wrongs & bearing a cross according to their testimony, & to put our hands to work & our hearts to God — I believe we have to work out our salvation, each one for ourselves. These things I have done. I have forsaken father & mother, wife & children, houses & lands, for

Christ's sake & the gospel, & I have the promise of an hundred fold in this world, and in the world to come, life everlasting."

Question. What is your faith in relation to receiving Christ as a little child? Answer. I did receive Christ as a little child in the beginning, & obeyed all that I was taught, faithfully. But I am not a little child now; I am a man thirty years old. When I was a child, I thought as a child, I spoke as a child; but when I became a man, I put away childish things. I cannot receive any thing now as a little child. My judgement must be consulted; I must understand why & wherefore a sacrifice is required. I cannot make an acceptable sacrifice to God, unless I make it with my understanding. How can I offer myself to God as a little child, when in truth it is not so? As I said before, I am a man 30 years of age, I have experienced many things, & have had many precious gifts of God. I have had the gift of tongues, & the interpretation of tongues, also the gift of healing the sick, & of discerning of spirits. I have also had the gift of visions & revelations, & prophesying. I have conversed in open vision with angels & departed spirits. I have labored & suffered many things to gain an understanding; & if I should now say that I did not understand my duty, it would be false; because I know my duty. I am not a child, & therefore cannot receive any thing as a child. There is much said about preaching, and I am willing you should know my faith about it. I consider it necessary & good in its place. When we first started, we were ignorant, & needed teaching; but it is not necessary now. And altho' I have ~~been~~ rather ^{been} compelled to hear a great deal of preaching within a few years, both from the east & west; yet I can say it has done me no good. I have known all these things for years, & have no need of hearing them again.

"As to order, I believe it is absolutely necessary in the first progress of the work, & is still necessary for some; but I have no need of order. I know as well as any one can tell me, what I should do, & where I should go, & when I should return. The order of standing erect in meeting, & locking our fingers together, with our right thumbs & fingers uppermost, I have complied with merely out of courtesy. The manner too, of all stepping their right feet at once, appears to be useless, and no part of worship. It is the heart that God requires. "My son give me thy heart." To be right honest, I can tell you that I have no opinion of any of your little useless orders, & I am not willing to be bound & cramped by them as much as I have been. It is my faith to worship God in good works. Believers ought to be faithful with their hands, and give their hearts to God, and lay a foundation in temporal things for those who come after or succeed us. This I believe in. But after a man has worked hard all day, I believe he ought to be allowed to rest in peace, and not be compelled to apply to any other counsellor to know whether he may stay away from meeting or not, only that which he finds in his own breast. There can be no use in dancing, stamping & beating the floor an hour after doing a hard day's work.

There is also a duty to do to the poor; but it is hard to find out who they are. Poor people are scarce on this rich soil. I cannot think it right to give my hard earnings to poor, drunken vagabonds, & lazy creatures that will not work. The scriptures say, "He that will not work, neither let him eat." This feels to me like dealing justly with people."

After this great display and testimony of faith & works were ended, there seemed to be a silent judgement passed by the Believers, that this creature was a murderer, a robber, a thief & a liar.

After this trial was over, and the judgement passed, Mother spoke and said, "Come, I will show you an adorned soul." I looked and saw it. — Here, (said Mother,) is a soul adorned with all the gifts and graces of the Spirit. There is something stronger than the man of sin; but remember, it is not the soul, but God manifested in the soul. There is power, wisdom, love & all the gifts & graces of the Spirit. It is the work of God in the soul. Remember that it is only such souls as are purged from evil, by faithfully bearing the cross of Christ, which unites them to God, that are able to receive this adorning. I say again, be not discouraged; for the Lord your God will consume this man of sin, by the spirit of his mouth, and destroy him by the brightness of his coming."

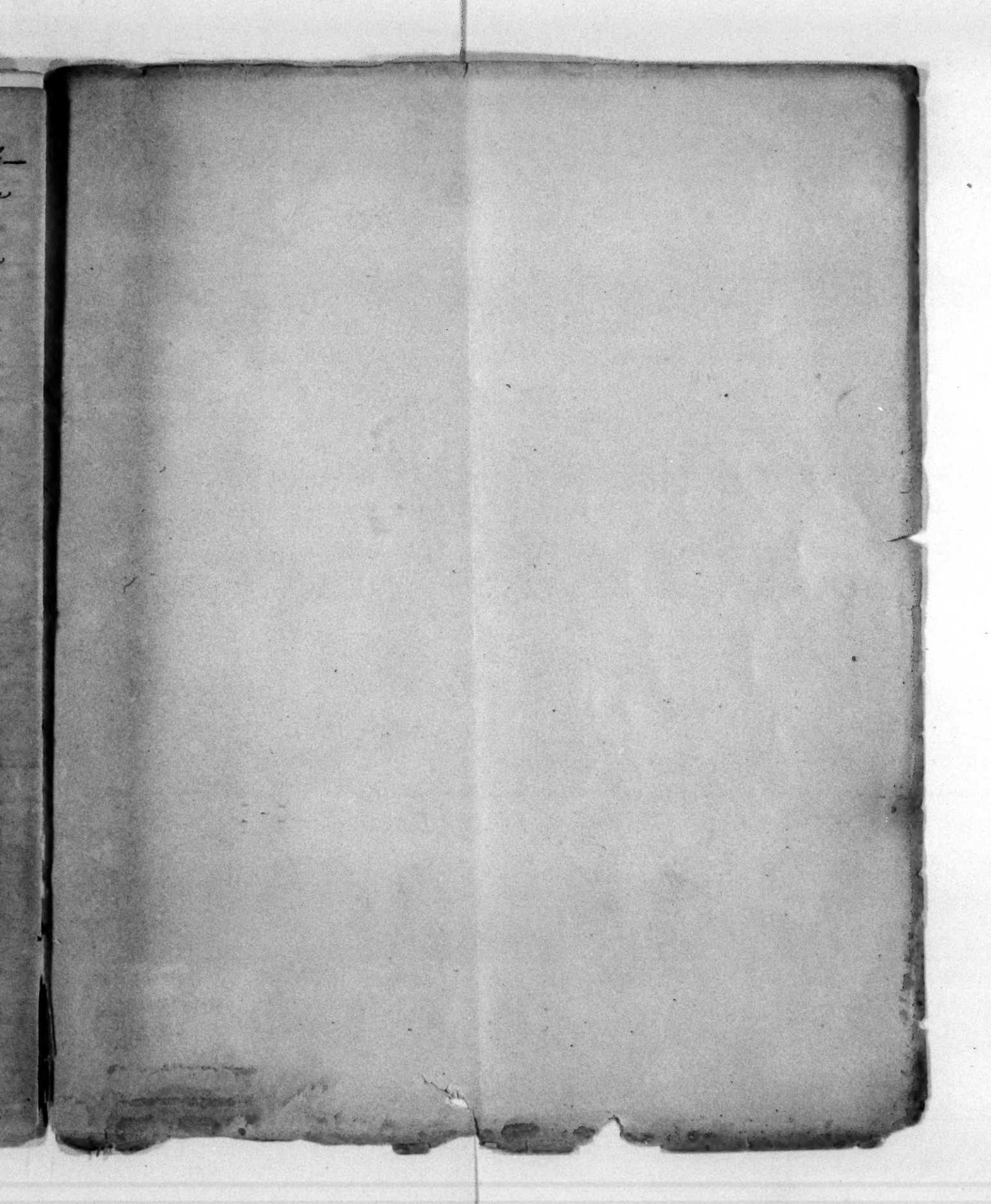
I did not see this soul separate from the adorning; but with the adorning it appeared about as large as a common person. The beauty, glory & shining brightness of this adorned soul I cannot describe. It was brighter than the sun. I am not able to give any satisfactory description or representation of the glory & beauty of the adorned soul. I therefore beg the charity of my Ministry. I believe the Spirit was trying me, as it did Abraham of old. I do not think now, though I thought then, that I must go & gather up the turnbacks. I do not think now, tho' I did then, that I should have to go and help gather the world to the gospel; yet I believe that this exercise of mind was a gift of God — it felt so to me, and I mean to make a wise use of it. I shall labor hard to come down so low that the increase of the gospel may come into my soul.

James Smith.

Beloved friend, as I know of no opportunity to send by private conveyance very soon, I thought I would try to crowd

the above vision in to a half sheet, and send it by mail—
I have succeeded in writing it all on this half sheet, & hope
you will find it legible. It does not seem to need any
comment— If you have any remarks to ~~make~~ send in
return, they will be thankfully received.

Freegift Wells.



SHAKER COLLECTION

Item 72

*"The First Appearing of Christ, and
the Primitive Church, to the falling away,"*

by Calvin Green

ca. 1846

FIRST
Appearance
of
CHRIST

The First Appearing of Christ, and

the Primitive Church, to the falling away.

As the Spirit of Christ is the only Saviour, the only true light to lead souls to the real knowledge and favour of God; and as there is "no other name, or substance, given under heaven among men, whereby any can be saved" from sin, and raised from a fallen nature; hence it follows, without all controversy, that until Christ made his appearance into the world, the world was in darkness, and consequently without the real power of salvation and redemption. Whatever light might have been received by the Spirit of inspiration respecting the work of salvation in a future day, yet there was none who could attain that Salvation, ^{but} they hoped for ^{it in future day}; according to the prophet Isaiah; "We have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth." And the Lord saw that there was no man, and wondered that there was no intercessor; therefore his own arm brought salvation unto him, and his

Calvin Green author of his penmanship, when in his prime.

righteousness it sustained him". Isa. 26. 18 & 59. 16
Thus mankind, being destitute of the power
of salvation, Jesus Christ, in the fullness of
time, came into the world to save his people
from their sins, and to redeem them from
the power of him who was stronger than
they; that is, "to destroy the works of the devil
in all that were willing to receive and be
led by his Spirit.

But tho' ^{Jesus} Christ took the nature of
man upon him thro' the medium of
his natural birth, yet became not of the
will of the flesh, nor of the will of man,
but of God." Hence tho' he came into the
world, yet he did not become of the world;
but that nature which he took upon him
he denied, in all its propensities, rejected all
its inclinations, and held it to the expunged
he completely overcame and slew it: and
this work was never done before. Hereby
He laid the ^{of Salvation & redemption} foundation for all souls in fol-
lowing his example. But as this life
of self-denial was contrary to the whole
corrupt nature of the world, and as the
prince of this world hath nothing in Christ,

hence none of his subjects could have any thing in Christ: Therefore they hated his life and doctrines, and persecuted him unto death; hoping thereby to destroy its effects upon their consciences. Nevertheless a few honest souls knew it to be the time of their visitation and received him as the true Messiah.

Among these he chose apostles and ministers, who were ordained to bear witness of him, and to preach those true principles of Godliness manifested in and thro' him. Thus, tho' the world crucified the Saviour, they could not destroy his work: but after he had finished his personal work on earth, and ascended to the right hand of his Father, he sent the Holy Spirit of truth, which abode in his Apostles and ministers, by which they were endued with power to preach the glad tidings of Salvation to all who were willing to hear and obey: and thro' their ministry many believed who were built into a Church, wherein was manifested that love, charity, benevolence, and those good fruits which had never been seen before among men. They were divested of those selfish, partial principles

which govern the natural man: so that
the rich and poor sailed alike, and love
was the only bond of their union. For this
oneness and union was effected by no other
power than the one Spirit of Christ, opera-
ting in all his members. Here was first
shown the order of that sanctuary or "taber-
nacle which the Lord pitched and not man".
Heb. 8.2. Here were offered spiritual sacri-
fices "holy, acceptable unto God." Rom. 12.1
These were a kind of firstfruits unto God,
and were a pattern of the true order of the
work of God in Christ's second appearing.
But that order did not ^{long} continue. It grad-
ually fell away, until the true foundation
was lost from off the earth, and the gentiles,
or fallen nature of man, got the dominion
and "polluted the sanctuary of strength." ^{by establishing a form of godliness without the power} This
was signified by the Angel to St. John:
"And there was given me a reed like unto
a rod. And the angel said, 'Arise and measure
the temple of God, and the altar, and them
that worship therein: but the court that is
without the temple, leave out, and measure
it not; for it is given unto the gentiles; and

The holy city shall they tread under foot, forty and two months." Rev. 11

This measure doubtless referred to the time in which that order should stand in a sufficient body to constitute the true church, who maintained the pure faith of self-denial, and worshiped God in the inner court, by being separated from the rudiments of the world, & sacrificed the unclean propensities of nature upon the altar of self-denial. (Observe the Jewish temple was a type of the true church, or gospel temple. ^{into} The ~~first~~ inner court, called the holy place none could enter save those who were cleansed according to the law. There the golden altar stood whereon incense was offered. This was typical of the spiritual worship of the saints, ~~from the~~ who were cleansed from the corruption of a fallen nature, and offered the incense of prayer and thanksgiving from a pure heart. Rev. 8. 3.

But the outer court, ^{was} where the Gentiles who professed to worship the God of Israel, might come, and present their offerings which were offered to God by the priest;

and thro' that means they found a certain relation to the work of God in that day; tho' they did not receive circumcision, the seal of the covenant, or submit to the whole law.* This, ^{whose order, particularly} was figurative of the order of the work of God in Christ's first appearing. #

The primitive Church at Jerusalem, was built upon the principles of a separation from the rudiments of the world; especially from sexual coition and selfish interest.

"All who believed were together, and had all things common". It is plain that a consecrated and united interest cannot be fully maintained with the natural connections

of husbands, wives and children; because that relation is partial, and ^{has a partial} regards ^{to} the use and distribution of property to natural connections. The primitive church, by

sacrificing the pleasures and connections of a fleshly nature, entered into the inner court: here they worshipped God in Spirit, and sacrificed upon that pure altar of which none can partake who live after the flesh. But

the great body of the Gentiles who ^{believed} lived in

the revelation of God had come forth from Heaven "within the veil" yet few entered in even within the holy place, that is to have a spiritual life & come into spiritual order.

* But the Gentiles within the veil are considered merely as a people of the "inner court" who were not circumcised. It is not without blood to come inwardly - which having done, the same Spirit & holiness of the mind of blessing of God to the people. showing that the revelation of God must come forth according to the order of God from the inner court.

That day were gathered no nearer the spiritual
 temple and work of God, than those gentiles who
 worshipped the God of Israel, were to the Jewish
 temple: that is, they forsook the worship of
 the heathen deities, and believed that Jesus
 Christ was the Messiah, and forsook the li-
 centious practices of other gentiles; and thus they
 found a relation to the work of God, according
 to the measure of their faith. Never theless,
 as they maintained the natural connections
 and works of the flesh, they were carnal;
 hence they were not within the measure
 of the spiritual "temple and altar. This was
 clearly the case with the great body of the
 Corinthians, to whom St. Paul saith, "And I
 brethren could not speak unto you, as unto
 spiritual, but as unto carnal." "For ye are
 yet carnal." These were brought no further
 than to the order of nature, which was the
 the court of
 outer court that was "given to the gentiles."
 The order of the primitive Church was kept in a good degree
 as long as there was a body kept together
 who maintained the cross of Christ, by deny-
 ing the works of a fleshly nature, ~~the temple~~
~~temple and to the altar was kept open~~

(but when the ^{8.} great body of christian pro-
fessors built their church upon those in-
dulgences given to the carnal Corinthi-
ans, they then fell into the antichrist.
Then the Spirit of Antichrist in the gen-
tiles entered, trod down the holy city, reared
the mitres of leath, and shut up the
way into the temple. ^{the} Spirit of antichrist
early began to work, & corrupt the church.
By antichrist is meant a spirit
against Christ, acting in his name. This
spirit began its career by introducing into the
Church the natural sagacity of man to lead
and direct, instead of the Holy Spirit. The
labour of those "doubtful workers", who early
began to appear in the Church, was to explain
away the practical parts of the precepts
and example of Christ; teaching that they
could not be as Christ is in this world; -
but could be his disciples and live in
sin, and after the rudiments of the world.
They also wrested the doctrines of Christ
and his apostles, so as to draw a mys-
terious veil over them. Thus by placing
the gospel in mystery, above the reasonable

understanding, they laboured to accommodate it to their carnal views. That this began to be the case even in the apostles times, will appear ^{by a careful perusal of ~~their~~ ^{their} writings.} Thus St. Paul; "For many walk, of whom I have told you, and even weeping, that they are the enemies of the cross of Christ." Again, "such are ministers of Satan, transforming themselves into the ministers of righteousness. In them was Satan transformed into an angel of light; by professing great veneration for the name and doctrines of Christ; pretending ^{to} conversion and regeneration, whilst they lived in all the propensities of fallen nature. Thus St. John; "As ye have heard that Antichrist should come, even now are there many antichrists." Again, "let no man deceive you, he that doeth righteousness, is righteous, even as he (Christ) is righteous. He that committeth sin is of the devil." And from St. Jude, it is also plain, that ungodly men had crept unwares into the Church, who turned "the grace of God into lasciviousness." It is

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plain that these deceivers professed the christian
^{they were pretended} name, ^{members of the church for} otherwise they could have had no influ-
ence in the church, and tho' they were sharp-
ly reprov'd, yet they could not be rooted out
by the authority of the apostles themselves.
For by "corrupting by flatteries such as did
wickedly against the holy covenant,"
Antichrist, "the little horn" spoken of by
Daniel, chap. 17. 8. gradually obtained the
ascendancy in the church.

The first of these deceitful workers that
sought to accommodate the doctrines of the gospel
to the spirit and customs of the gentiles, who
gained an ascendancy in the church, was Dio-
trophes, "who loved to have the preeminence" 3 Jⁿ.
9. and he had actually obtained it, even whilst St.
John lived; ^{to such a degree} that he would not receive the brethren
himself, and forbid those that would, and cast them
out of the church, "because for the name of God, they
went forth, taking nothing from the gentiles". Then
if Antichrist had ministers in the church, who
had so great preeminence that they could cast there-
out who would not receive the principles of the
gentiles, and whose influence nothing short of
St. John's personal presence could controul, what
sort of a church must remain, when the beloved
disciple was taken away? These principles of

Diotrephes influenced, less or more, all the long train of false teachers who followed him; and who gradually gained the ascendancy in the Church, and corrupted every principle of gospel purity, until, by degrees, ~~the way was fully prepared for the Catholic Church to be established under the reign of antichrist~~

The most pure doctrines that were taught or maintained in the Catholic Church were those indulgences given to the carnal Corinthians, and their Church was established upon those principles, (excepting some spurious institutions in pretended imitation of the primitive Church). They also adopted every principle of the gentiles which they could cloak under their hypocritical profession. Here they all fell into the "outer court, which was given to the gentiles," and thus the way was prepared for ^{an} union of Church and state, which is the very essence of antichrist's kingdom. But the gentiles did not obtain full possession of the outer court in the holy city, so as to blend the Church and world in one, until the time of Constantine, called the great, when it was effected by the civil and ecclesiastical powers being united. But the gentiles had not yet "brought down the holy city," nor "polluted the sanctuary of strength": for tho' the self-styled universal catholic church, had taken from the gentiles the power and government of the world, yet they had not obtained the power of persecution, so as to "accomplish to scatter the power of the holy people," for there still remained a faithful few who

maintained in a great measure the order & power of the primitive church. These held possession of the holy city; that is they kept the true ground of the principles of the Church; therefore the triumph of antichrist was not complete: for so long as there was a sufficient number kept together to maintain the order of the Apostolick church, there was the sanctuary where the saints offered the daily sacrifice. Hence the daily sacrifice had not yet ceased.

By these the way into the temple, & to the altar was kept open, and made accessible to man. But when the whole body, except a few scattered witnesses, fell into the outer court, and blended the principles of nature with a profession of Christianity, then antichrist and the gentiles got the dominion, and by concentrating the civil and ecclesiastical powers, and being supported by the military, or sword, this little horn in the beast, persecuted the witnesses of truth, scattered the power of the holy people, and by this means had under foot the holy city, and cast down the place of the sanctuary to the ground; - that is, to an

earthly nature, where he founded his false church. Then the daily sacrifice ceased; and the overspreading of abomination that followed, made the Catholic Church desolate of the principles of truth, and power of salvation. Dan. 9. 7. Then the way into the temple, & to the altar was shut. Here commenced the long and dreary reign of antichrist, and his kingdom was established in the beast. ##.

The Reign of Antichrist and Kingdom of the Beast.

The real reign of antichrist commenced about the year 457, altho' the way had been for a long time preparing, yet it did not actually commence till this period, when it began in the person of Pope Leo, the first. By recurring to ecclesiastical history, we shall find no period, which the concurrence of events, so clearly points out, as the commencement of his actual reign: for about this time the Roman Empire was overrun by the barbarians; but when their kings saw the credit of Leo, bishop of Rome, with the people, they left him in full possession of his power; and by degrees, he obtained greater power than all the kings who overrun the Empire put together. For these kings yielded obedience to, and supported

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him, in order to increase their influence with the people, and secure the stability of their governments.

Thus Leo, being established bishop of Rome, and pretending to hold his power in a regular descent from St. Peter, was considered as the first bishop of the church universal, and had an exalted preeminence above all other bishops: for altho the bishop of Lyons & Antioch long afterwards received the title of ^{universal} bishop, yet it only served to increase the power of the bishop of Rome; because by their bishops referring their disputes to him, and by the concurrence of circumstances, he finally obtained the ascendancy; and, increasing in power, he at length concentrated the civil and ecclesiastical powers in the Catholic Church. And being thus exalted and supported by the military power, he began to devise ways and means to bind the consciences of the whole Christian world. Thus he framed creed, established systems, enacted laws, and promulgated doctrines, for universal faith and practice: thus he assumed divine power and authority, and established religion by his own authority.

power, and supported it with the sword of persecution. How strikingly was such a compound of civil, military and ecclesiastical power described by the apostle: "That wicked who opposeth and exalteth himself above all that is called God, or that is worshipped as such; so that he as God sitteth in the temple of God, shewing that he is God." And how does he shew this? Because he governs man, who is created to be the temple of God, and ought to be subject to God. And truly Antichrist assumed a power which God never assumed, which Jesus Christ never assumed; and therefore could never authorize others to assume. ~~For Antichrist assumed a power over the consciences and framed creeds and articles of faith~~

It was the device and work of the beastly power of antichrist to assume authority over the consciences of men, to frame creeds and articles of faith, to demand of men and enforce obedience under the severest penalties, however unreasonable, however contrary to the sober dictates of conscience, or to the law of God; or how cruel and oppressive power to the subjects.

But God claims no power to deal thus with his rational creatures. It is thro the medium of conscience that God communicates his will to man. If the conscience be dark and ignorant, he enlightens it. He condescends to address the reason of man: "Come now, and let us reason together, saith the Lord," Isa. 1. 18. God is a reasonable being; and all his requirements are reasonable. He never will condemn man for not believing and practicing beyond the light and dictates of his own conscience, after using his best means to obtain light. God never requires any practice, profession or worship of man which does not come from a knowledge and sense of duty. His requirements are on this wise: "To whom much is given, much is required"; consequently, to whom little is given, little is required. Conscience is the ^{the liberty of conscience is a sacred right, which power on earth} throne of God in man; therefore whoever, or whatever assumes control over the conscience, and attempts to coerce it in ever so small a degree, to enforce profession and conduct contrary to reasonable light communicated thro the conscience to the mind, is so far governed by that Spirit of Antichrist, ~~who is~~ who

* or seat of Divine reflection & influence.

has any right to take away or abridge

usurps the throne of God, and opposeth and
exalteth itself above all that is of the true God.

Yet this is the kind of prospinal ^{worship} which the
 beastly power of antichrist has ever claimed: for
 tho' his requirements were never so contrary to
 reason, and the sober dictates of conscience, yet
 decided consent, and absolute obedience must be
 paid thereto; and whoever refused, must be
 persecuted with all imaginable tortures, even unto
 death. This spirit in the Catholic Church, claimed
 dominion over all the earth; and as far as pious
 frauds, sophistical arguments, indulgences, and mil-
 itary force could extend their dominion, they assumed
 the same control over the reasons and consciences
 of men. Thus antichrist prefigured by "the little
 horn" in the beast, ^{"~~was exceeding great~~"} ~~"~~was exceeding great~~ towards~~
~~the east, and towards the south, and towards the~~
~~pleasant land."~~ "which had eyes like the eyes of
 a man, and a mouth speaking great things."
 Dan. 7. 8. & ^{"~~was exceeding great~~"} The same horn made war with the
 saints, and overcame, and prevailed against them,
 and destroyed and ~~fed~~ ^{crushed} the power of the holy
 people. Here antichrist ⁱⁿ the Gentiles got the
 dominion; trod down the holy city, and set up "the
 abomination that maketh desolate": that is, makes
 souls desolate of the fruits of God's love, by establishing
 "a form of Godliness, but denying the power thereof."
 2. Tim. 3. 5. This was ~~per~~ ^{per} ~~acted~~ ^{acted} by James Cohort; who

has any right to take away or change

ye see the abomination that maketh desolate spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand) Mark 13. 14. Here was a special caution given to understand. But if the event ~~was to be~~ referred to the literal destruction of Jerusalem and the temple only, there was no danger of mistaking it. Then why this caution and reference to Daniel? If we reflect upon the description given of Jerusalem and the temple, and the persecuting conduct of the Jews towards Christ and his followers, we shall see that their desolation stood where it ought, instead of where it ought not. Hence this prophecy had a particular allusion to the establishment of the Church of antichrist, in the name & stead of the true church, wherein "the little horn magnified himself against the prince of the host, even against Christ, tho' in his name; by which means he cast down some of the host, and of the stars to the ground. This signifies the fall of the Church and the witnesses of truth. ~~It is inconsistent to suppose that this alluded~~

The falling away of the Church was signified by the great earthquake described at the opening of the sixth vial, Rev. 6. 12. for truly about this time commenced such ^{a night of darkness} as never was before on earth. This earthquake was the operation of earthly principles, which had been

gathering more and more until their attraction to the elements of nature was stronger in the church than any heavenly power which they retained. Then these principles rent the Church to pieces, and cast it to the earth (to the world) — and this same earthquake caused the fall of the stars from heaven, or the witnesses of truth, during the whole reign of antichrist. At this earthquake "the sun became black, as sackcloth of hair, and the moon became as blood;" signifying that the light of the sun of righteousness[†] became like total darkness in the church of antichrist; and the loss of the light and true foundation of the church caused the witnesses of truth with mourning and darkness, signified by sackcloth. ~~Further~~ The light of nature is represented by the moon, because it is borrowed light; and by its becoming as blood, is a most emphatical description of the bloody principles which prevailed in those dark ages, when the greatest genius and talents of the nature of man was turned to the profession of arms; and his highest glory consisted in his prowess in shedding the blood of his fellowmen in wars and persecutions under a religious name.

[†] It is manifest to suppose that the natural sun will ever become black as sackcloth of hair

which deluged the earth, and which has been the greatest scourge and terror to man of any thing ever exhibited in this world.

Some may doubt this explanation, because wars existed before the time of antichrist. But from the period that the reign of antichrist was established for several hundred years, the greatest darkness prevailed that ever prevailed on earth: spread thro' the world by Christian and Mohomitan professors. Men seemed to neglect even the arts and sciences of nature. ~~They appeared~~ The greatest infatuation prevailed that ever prevailed since man was created. Even natural reason seemed to have no place; and the most horrid and unreasonable wars and persecutions were practiced that ever were known. Will ~~might~~ it be said then, that the light of nature was ~~transformed into~~ "became as blood" as well as that all religious light, was shrouded in darkness like sackcloth of hair. It is therefore with the greatest propriety that this period has been termed the dark ages. But amidst all this confusion of peoples, nations and tongues, the Catholic hierarchy was established, by these bloody principles, with power over the lives and consciences of men.

In the progress of this antichristian hierarchy was fully exhibited the least described Rev. 13. He arose out of the sea, signifying the troubled nations of the world, or the depths of a fallen nature: for "the waters in which" whole Roman empire. It continued till the reformation in the 16th Century.

* The period of the dark ages is not to be confounded with the period of the reign of antichrist. The dark ages began with the fall of the Roman empire, and continued till the reformation in the 16th Century. The reign of antichrist began with the establishment of the Catholic hierarchy, and continued till the reformation in the 16th Century.

The whole fifteth are peoples, nations and tongues, and she was carried by the beast.

It has been usual for expositors to explain this heart altogether in the historical or external sense. In this sense it represented the Roman empire; more particularly after it was overcome by the Barbarians; and was made up of 4 principal nations or tongues, represented by heads, and divided into 10 kingdoms, which were represented by horns. But the pope, at the head of the catholic church, in the antient seat of the empire, at length gained such power that he, in effect, governed the whole; and thus the spiritual power, or ecclesiastical influence supplied the place of the military power of the Roman emperors. This is represented by the Dragon giving his power to the beast; & thereby his deadly wound was healed: for this healed the wound given to that empire by the sword of the Barbarians; and the pope at length became a temporal prince, and concentrated in the Catholic ~~Church~~ ^{Hierarchy} the civil, military and ecclesiastical powers. This exhibited the heart in fullness, governed by antichrist: for the catholic church was the whore of Babylon, which sat upon the beast. This the Spirit described by saying, "And the beast, even he is the eighth, and is of the seven ~~beasts~~. That is the catholic church became of itself a temporal power, supported by

+ It is remarkable that Christendom, notwithstanding all this revolutions have maintained nearly this same dominion and balance of power. The balance of power, ^{as it is called} is nothing else nor more than keeping up the order of the

all the nations in what was called the Holy Roman Empire; and into this church the powers of all were centred. "And all the words were in after the beast; and power was given him over all nations, kindreds and tongues;" Altho there have even been some nations and people who did not acknowledge the supremacy of the pope nor the catholic church, yet the principles of that religion, do, by various means, influence nearly all nations in the known world. And when we consider that that religion sanctioned all the basest propensities of human nature, we shall find that all natural men throughout the world are under their power.

But all this outward manifestation of the beast is only the figure: the antitype of the beast, is human nature, or fallen natural man, considered as male and female: for all the works and inventions of man, in all his systems of governments, and organization of power on earth, is but exhibiting himself, and bringing forth what is in human nature. Thus the beast is but the figure of fallen man; which is plainly shown by the following quotation: "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of man; and his number is 666. Rev. 13. 18 - Hence if all the numbers of the beast are ^{is the number of man} ~~are~~ ⁱⁿ ~~in~~ ^{man}, then fallen man must certainly constitute the beast. Thus the wisdom spoken of consist, in discovering what these numbers really are.

Head, in the figurative language of scripture, signifies principle power or source. Then the seven heads of the beast must be, ~~the~~ seven principled powers, or sources of human nature in man, viz. his five natural senses, together with the two sensitive powers of speech and understanding. These two last are sensitive faculties peculiar to man, without which human nature could not constitute a being capable of rational powers. The soul of man is also endowed with seven rational powers which act in the 7 principles of his natural organization (and tho' there may be various names given to express the substance of these rational powers, yet we shall class them as follows: 1st Perception, the power of receiving an idea, - 2nd Memory, or retention - 3rd Invention, or contrivance - 4th Contemplation ^{or decision} - 5th Consideration - 6th Judgement - 7th Determination. Without these, man could not be a rational being. ~~Also~~

A horn in scripture, is put for power or strength, or an operating principle. Hence the 10 horns of the beast are 10 operating principles in man, by which he acts out the feelings of his nature. These may be called his passions because it is thro' the passions that man ~~acts~~ acts out his ^{nature} feelings; and according to the ^{spirit} influence by which his passions are guided, he brings forth good or evil words and works.

By a careful examination of human nature it may be seen, that whatever be acts or speaks, is but the operation of some passion or passions; and as his passions operate in favour of whatever is agreeable to their inclinations, so they equally operate against whatever is contrary to their inclinations. Hence the inherent passions of man are evidently the horns of human nature; and by whatever names they may be called to express their peculiar quality, there are but ten of those inherent passions to be found in man. These are in 5 divisions balanced one by the other.

(We shall denominate them by the following names: 1st Affection, 2^d Balaque, 3^d hope, fear, 4th joy, 5th sorrow, 6th anger, 7th fortitude, 8th love, 9th hate, 10th fear, 11th joy, 12th sorrow, 13th anger, 14th fortitude, 15th love, 16th hate, 17th fear, 18th joy, 19th sorrow, 20th anger, 21th fortitude, 22th love, 23th hate, 24th fear, 25th joy, 26th sorrow, 27th anger, 28th fortitude, 29th love, 30th hate, 31th fear, 32th joy, 33th sorrow, 34th anger, 35th fortitude, 36th love, 37th hate, 38th fear, 39th joy, 40th sorrow, 41th anger, 42th fortitude, 43th love, 44th hate, 45th fear, 46th joy, 47th sorrow, 48th anger, 49th fortitude, 50th love, 51th hate, 52th fear, 53th joy, 54th sorrow, 55th anger, 56th fortitude, 57th love, 58th hate, 59th fear, 60th joy, 61th sorrow, 62th anger, 63th fortitude, 64th love, 65th hate, 66th fear, 67th joy, 68th sorrow, 69th anger, 70th fortitude, 71th love, 72th hate, 73th fear, 74th joy, 75th sorrow, 76th anger, 77th fortitude, 78th love, 79th hate, 80th fear, 81th joy, 82th sorrow, 83th anger, 84th fortitude, 85th love, 86th hate, 87th fear, 88th joy, 89th sorrow, 90th anger, 91th fortitude, 92th love, 93th hate, 94th fear, 95th joy, 96th sorrow, 97th anger, 98th fortitude, 99th love, 100th hate, 101th fear, 102th joy, 103th sorrow, 104th anger, 105th fortitude, 106th love, 107th hate, 108th fear, 109th joy, 110th sorrow, 111th anger, 112th fortitude, 113th love, 114th hate, 115th fear, 116th joy, 117th sorrow, 118th anger, 119th fortitude, 120th love, 121th hate, 122th fear, 123th joy, 124th sorrow, 125th anger, 126th fortitude, 127th love, 128th hate, 129th fear, 130th joy, 131th sorrow, 132th anger, 133th fortitude, 134th love, 135th hate, 136th fear, 137th joy, 138th sorrow, 139th anger, 140th fortitude, 141th love, 142th hate, 143th fear, 144th joy, 145th sorrow, 146th anger, 147th fortitude, 148th love, 149th hate, 150th fear, 151th joy, 152th sorrow, 153th anger, 154th fortitude, 155th love, 156th hate, 157th fear, 158th joy, 159th sorrow, 160th anger, 161th fortitude, 162th love, 163th hate, 164th fear, 165th joy, 166th sorrow, 167th anger, 168th fortitude, 169th love, 170th hate, 171th fear, 172th joy, 173th sorrow, 174th anger, 175th fortitude, 176th love, 177th hate, 178th fear, 179th joy, 180th sorrow, 181th anger, 182th fortitude, 183th love, 184th hate, 185th fear, 186th joy, 187th sorrow, 188th anger, 189th fortitude, 190th love, 191th hate, 192th fear, 193th joy, 194th sorrow, 195th anger, 196th fortitude, 197th love, 198th hate, 199th fear, 200th joy, 201th sorrow, 202th anger, 203th fortitude, 204th love, 205th hate, 206th fear, 207th joy, 208th sorrow, 209th anger, 210th fortitude, 211th love, 212th hate, 213th fear, 214th joy, 215th sorrow, 216th anger, 217th fortitude, 218th love, 219th hate, 220th fear, 221th joy, 222th sorrow, 223th anger, 224th fortitude, 225th love, 226th hate, 227th fear, 228th joy, 229th sorrow, 230th anger, 231th fortitude, 232th love, 233th hate, 234th fear, 235th joy, 236th sorrow, 237th anger, 238th fortitude, 239th love, 240th hate, 241th fear, 242th joy, 243th sorrow, 244th anger, 245th fortitude, 246th love, 247th hate, 248th fear, 249th joy, 250th sorrow, 251th anger, 252th fortitude, 253th love, 254th hate, 255th fear, 256th joy, 257th sorrow, 258th anger, 259th fortitude, 260th love, 261th hate, 262th fear, 263th joy, 264th sorrow, 265th anger, 266th fortitude, 267th love, 268th hate, 269th fear, 270th joy, 271th sorrow, 272th anger, 273th fortitude, 274th love, 275th hate, 276th fear, 277th joy, 278th sorrow, 279th anger, 280th fortitude, 281th love, 282th hate, 283th fear, 284th joy, 285th sorrow, 286th anger, 287th fortitude, 288th love, 289th hate, 290th fear, 291th joy, 292th sorrow, 293th anger, 294th fortitude, 295th love, 296th hate, 297th fear, 298th joy, 299th sorrow, 300th anger, 301th fortitude, 302th love, 303th hate, 304th fear, 305th joy, 306th sorrow, 307th anger, 308th fortitude, 309th love, 310th hate, 311th fear, 312th joy, 313th sorrow, 314th anger, 315th fortitude, 316th love, 317th hate, 318th fear, 319th

These are various operations in the mind of man, which are sometimes called passions, yet they are but the effects ^{or} combinations of his ¹⁰ inherent passions. Man in his fallen state, being in an earthly nature, and all his faculties and passions being influenced by the power of "the Dragon" or "wicked one," * This constitutes in him the real heart, agreeable to the testimony of Solomon: "Man hath no preeminence above the beast." Eccl. and natural men, led by the wicked one, the Apostle calls "evil hearts"; and to such he alludes when he says, "I have fought with beasts". Hearts are led by the propensities of an earthly nature: so also is man in his fallen state. Hence the combinations of fallen men into systems and

governments, constitutes the kingdom of the beast
 And as antichrist, ^{thru lust and pride} established a religion adapted to
 all the passions and propensities of man's fallen na-
 ture, and by that means obtained the government
 of natural men, and formed them into one great
 hierarchy, this formed the kingdom of antichrist
 in the heart: and thus the beast earned the
^{for this heart was carried by the combinations of man's heart}
^{she was carried by the combinations of man in beastly nature}
 scarlet coloured whore; because, that religion
 was supported by bloody wars and persecutions.
^{which made the whore red as scarlet.}

To complete the number of the beast, "let
 him that hath an understanding count" the various
 ways and manners which antichrist operates in
 natural man to accomplish his purposes, and
 the number will be found to be 666. Then let
 him consider that antichrist cannot work in
 man in any manner where man has not
 a faculty or channell capable of the operation,
 and he will thus find the number of man to
 be 666. Hence the number of the beast is the
number of man.

The second beast came up out of the earth. This
 particularly alluded to the reformation, or protestant
 church, which was established in the same beastly
 nature, tho' in a different form. The reformation
 arose by power of the contentions of earthly powers
 against the exactions of the pope and his satellites;
 for without the support of temporal princes, the

contentions of the ecclesiastics which caused the
 reformation, would soon have been crushed by
 the pope, and the protestant church could not
 have arisen. "And he had two horns like a lamb."
 This means, that the reformation split into two
 great parties, viz. Lutheranism and Calvinism,
 whose principles have more or less diffused
 influenced all their succeeding divisions. "And
 he spake as a Dragon". Protestantism has been
 defended by the sword, and its different parties
 have generally shown in word and in work
 the most bitter animosity towards each
 other, and towards all who differed from them.
 But their persecuting spirit has been more
 manifested by word, for want of the univer-
 sal power of persecution which the Roman
 church once possessed. Having horns like a
 lamb, and speaking like a dragon, shows, that
 altho' the protestant reformers professed to restore
 the meek and inoffensive religion of Jesus, yet
 in reality their doctrines supported the principles
 of the dragon; envy, wrath, strife, and the
 persecuting sword: Thus assuming under a
 religious cloak, the corruptions of the papists
 and propensities of a fallen nature (the heart).
 Hence "he encircled all the power of the first
 beast, and caused the earth and them who
 dwell therein to worship the first beast, whose

* The 2 horns of this beast, were the influence of the systems of Lutheranism & Calvinism. And the Protestant cause was supported by the two horns or horns of England & Germany (the Protestant spirit of Germany). By the sword to show of a "Dragon". Showed the reformation could not have been successful, until there was a "Dragon" to show "a Dragon".

* "Dead by wound was healed." But did this second heart cause the world to worship the Roman empire or catholic church? Nay: but he caused the world to worship a fallen nature, by living in all its propensities under a christian profession*. "And he doeth great wonders; so that he maketh fire to come down from heaven in the sight of men!" But how is this effected? Did they cause him to come down from heaven? Nay: but it was so to the sight or sense of natural men.

This was done by affecting great religious zeal, and by laying claim to a divine authority to restore and establish a religion which they pretend is of a heavenly origin. Thus they deceive them who dwell on the earth (even in nature) - and cause them to believe their religion is the real heavenly fire, or the purity and light of the gospel; and hereby cause them to settle down in a form of religion which makes provision for all the works of nature, and leaves them destitute of the life of Christ. This is nearly teaching them to "make an image to the first heart: because by these means they form churches, whose members live in all the works of fallen nature; and opinions and principles are thereby established, which ^{every principle of} reason and truth, were they left free to act in the mind, would condemn.

* worship the 1st heart, whose death wound was healed by the great religious establishment - The reign of antichrist in the heart; was thus continued.

the heart is not broken to receive the religion but only the grossness of the heart. The heart is not broken to receive the religion but only the grossness of the heart. The heart is not broken to receive the religion but only the grossness of the heart.

The protestant reformers, tho they pretend to restore the undified religion of Christ, yet would never admit that man could rise in this life out of a fallen nature: but say they, "the corruptions of nature do remain in this life in those who are regenerated". What then is their religion but the religion of the heart? yet such corrupt faults they call the members of Christ; and they deceive mankind, so that they believe it to be so. Thus their church is formed in the very image of the heart; and their false principles, under a cloak of religion, give faults a false hope, and darkens them so that they do not feel just condemnation for sin; and thus gives them life in the very nature of the heart: thus their life is the life of the heart, and not the life of Christ. ^{See margin next page 4} Hence they worship the heart and his image, and receive his mark and the number of his name. ^{for every person} By receiving the mark of the heart, is meant, the seal by which souls are bound to support the systems and governments invented by natural man, whether they are civil, military or ecclesiastical: which are particularly the oath, which is taken by cropping the forehead, or lifting up the right hand, and by signing creeds and articles of faith which make provision for the propensities of a fallen nature. By the dragon

For the works of fallen nature is an image of the heart.

under a religious name

the members of Christ, tho they pretend to restore the undified religion of Christ, yet would never admit that man could rise in this life out of a fallen nature: but say they, "the corruptions of nature do remain in this life in those who are regenerated". What then is their religion but the religion of the heart? yet such corrupt faults they call the members of Christ; and they deceive mankind, so that they believe it to be so. Thus their church is formed in the very image of the heart; and their false principles, under a cloak of religion, give faults a false hope, and darkens them so that they do not feel just condemnation for sin; and thus gives them life in the very nature of the heart: thus their life is the life of the heart, and not the life of Christ. Hence they worship the heart and his image, and receive his mark and the number of his name. By receiving the mark of the heart, is meant, the seal by which souls are bound to support the systems and governments invented by natural man, whether they are civil, military or ecclesiastical: which are particularly the oath, which is taken by cropping the forehead, or lifting up the right hand, and by signing creeds and articles of faith which make provision for the propensities of a fallen nature. By the dragon

is meant the power of the wicked one. But by the dragon giving his power to the beast, particularly alludes to the military power of sword which supports the pride and tyranny of earthly and ecclesiastical governments; and was the means which "Satan, that old dragon", took to extend and establish the kingdom of antichrist. But this was only rendered effectual by the superstition infused thro' ecclesiastical influence. This continues to be the case to this day. By the false prophet is which is adopted to pride lusts & all the carnal passions of fallen men meant the spirit of all false religion, which is supported by the civil and military powers; and the false prophet, in turn, supports their power by his enchanting and miraculous influence over the minds of men, by laying claim to divine origin and revelation, and pretending great religious zeal, when at the same time, it is only a cloak for all the works of fallen nature. This has been the case from the earliest ages. This name is applicable to any false religion - to all religions ^{established} by law, and supported by the civil and military powers, whether under the name of ^{Pagan} Christianity, or whatever false religions among men. The whole of Babylon signifies the antichristian church, and belongs to the false prophet. But this name particularly

belongs to the catholic church, when it was the only established religion in what was called christendom, and was supported and honoured by the kings of the earth, and defended by the sword of persecution. "And I saw the woman drunken with the blood of the saints and martyrs of Jesus;" "with whom the kings of the earth have committed fornication" ^{by supporting, honouring and pleasing her,} ~~and being joined to a false God instead of the true.~~ "and whenever there is an established church combined with the civil and military powers with authority to tyrannize over the rights and consciences of men, this constitutes in fact the kingdom of an antichrist and the beast. Hence we may see what antichrist is, and what the beast is; and thus learn what "that wicked, man of sin" is, "which shall be revealed, and whom the Lord shall consume by the spirit of his mouth, and shall destroy by the brightness of his coming. 2 Thes. 2.8.

Let man apply it to himself, and learn to know the work of God in this great day of his visitation. When he learns to subdue his own propensities, and bring into subjection every faculty and passion "to the obedience of Christ," - then - and not till then

#. See Chapter 17.

will be a true Christian. Then will he be a true follower of the Lamb, and be with him in his warfare against the dragon, the beast, the false prophet, and all the powers of the world. Then will he be among the number of those who get "the victory over the beast and over his image, and over the number of his name;" and "stand on the sea of glass" (the clearness and purity of the gospel) and sing the song of Redemption and salvation, which no man in a natural state can learn.

Of the Two Witnesses.

It is necessary for man, in order not to lose the day of his visitation, that he should have a knowledge of the times and seasons, according to the magnificence order of the work of God. Those who suppose that ever since Christ first appeared there has always been a true Church on earth, and are seeking by the multiplication given in that dispensation to find the order and power of the primitive church, will in the event certainly find themselves on false ground. If by referring to the prophecies of Christ and his apostles it is evident that there was a time

that day shall not come, except there come a falling away first, and that man of sin be revealed." 2 Th. 2:3
 This plainly shows that the Church would fall away and antichrist would have his reign before the day of Christ's second appearing.

To illustrate this subject it will be proper to introduce the prophecy of the prophet Daniel. The angel said, the time ^{for} the trans^gression of desolation to give both the sanctuary and the host to be trodden under foot" - should be "unto two thousand and three hundred days: then shall the sanctuary be cleansed." Dan. 8:13 & 14. This prophecy must be dated from the period when it was given, otherwise we shall have no consistent date; and these days (as is generally allowed) must mean years; for two thousand and three hundred days would bring the prophecy to no important period. Then subtract 558³ years, the time before Christ when the prophecy is dated, leaves 1747, the year of the Christian era when the cleansing of the sanctuary should commence, and when antichrist's ^{real} reign must cease.

2nd to find the year of the christian era when antichrist's reign should commence, and its duration, observe, "from the time that the daily sacrifice shall be taken

away, and the abomination that maketh desolate set up, there shall be a thousand 290 days [years] Subtract 1290 from 2300, leaves 1010. Then subtract 553, from 1010, leaves 457. This shows the year of the christian era when antichrist's reign began to continue 1290 years. This brings it to the year 1747.* The great resemblance of the prophetic preparation for the important events foretold by the Spirit of prophecy, and the events themselves renders it difficult to fix upon any precise period of time when those events take place so evident. by as to convince the natural mind: tho doubtless those events have an exact period in the mind of the Spirit; and from the concurrence of circumstances, we may show about the time.

Third. Concerning the commencement of the Prophecy of the two witnesses, and its duration, the angel said to St. John, "and I will give power to my two witnesses; and they shall prophecy 1200 and 3 more days

* Calculating a few years for mistake in dates, of any date it must be near the middle of the 18th. Cent. - for it appears that if the date was at bridge the period ends - but if on London Bridge a few years

clothed in sackcloth." This must be in darkness and mourning. "Can ye make the children of the bridechamber mourn while the bridegroom is with them? But the days shall come when the bridegroom shall be taken from them; then shall they fast in those days. Matt. 9. 15, &c.

* Christian Ministry.
Hence the witnesses being represented as under sackcloth, showed that the bridegroom, or Christ, was not with them.

When the Gentiles, under the dominion of antichrist had trodden under foot the holy city, * and got full possession of the outer court, then the way into the temple of God was shut.

Henceforth, during the reign of antichrist, there could be no true church on earth: for if such a church had existed, that would have been the temple of God, and men could have had access to it. When the measure was fulfilled by which the temple and the altar were measured, then antichrist or the "little horn," accomplished to scatter the power of the holy people, and would not suffer them to unite in a body according to the order of the primitive church; because such a testimony and order would be ~~the~~ a standing witness against his corrupt church. Here began the testimony of the "two witnesses"; ⁱⁿ and those who had light &

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power enough to flee from this antichristian
 house or church, and take nothing out of it. Matt.
 14. 16, 17. * These two witnesses were male and
 female, who were moved by emanation from
 the spirit of "the two anointed ones." Thus they
 prophesied; and they had two parts to their tes-
 timony: first, of the work of Christ's first
 appearing; that the professors of Christianity
 in their times were all fallen from it. 2nd
 Of Christ's second coming, to destroy the man
 of sin, to overthrow the kingdom of anti-
 christ, to establish the true church, and set
 up his everlasting kingdom, which should
 never be destroyed."

During the long night of antichristian
 darkness, God never left himself without a
 witness, but raised up from time to time
 faithful witnesses of truth, ~~who~~ by reve-
 lation testified against the corruptions of
 the self-styled orthodox church, and against all
 the heathen works of antichrist's kingdom:
 and the only communication which men
 could have with God, was thro' these two
 witnesses: for "they had power to shut heaven
 that it rain not in the days of their pro-
 phesy." Rev. 11. 6 Those who rejected their tes-
 timony, and persecuted them could have no

* This began when the Catholic Church was established with that power, that no other power could be compared or take away under the sky also means that, which increased testimony

spiritual rain or blessing from heaven. And they
 had "power to smite the earth with all plagues as
 oft as they will," by manifesting the truth and
 power of their testimony. This stood as a liv-
 ing witness against all the abominations of those
 who worshipped the beastly power of antichrist
 and thus tormented their consciences, and stood
 in the way of the peace of antichrist's kingdom.
 And the persecutions of his subjects against these
 faithful witnesses brought plagues, and the
 p judgements of God upon the earth. These wit-
 nesses were the stars of the spiritual heavens;
 for they were the only lights in this night of dark-
 ness. These were the stars that "the little horn"
cast down to the earth. "When they had finished
 their testimony the beast made war upon them
 and overcame and killed them: and their dead
 bodies lay in the street of that great city which
 spiritually is called Sodom and Egypt, where
 also our Lord was crucified." Rev. "4, 8. And the
 world rejoiced over them," because these two
 prophets tormented them that dwell on the
 earth". Millions of these faithful witnesses
 were persecuted, and sealed their testimony
 with their blood. Yet while they stood faith-
 ful to deliver their testimony, against the
 corruptions of antichrist's kingdom, they could
 not be overcome. nevertheless they were not

commissioned to build a church for the true order & power was lost from the earth & they could not have light & power to restore it; this could not be effected until Christ made his 2^d appearing to cleanse the sanctuary, & build the 2^d gospel temple.

The true order and power of the church could never have been given only by divine revelation: therefore when that order was lost, it must require a 2^d revelation as great at least as the former, to restore it. Hence when their witnesses undertook to build a church, as they could not know the true foundation, they always built more or less upon the principles of the great body who professed to be the church; and thus they so far fell into union with them that they were finally tolerated as christian churches. Hence they have lost almost all their testimony against a carnal nature, and the inventions of man in religion; and thereby in a great measure, became one with the world. Hence the worst overcame and killed them. Hence the churches which they formed were dead bodies, in union with that great antichristian hierarchy which was governed by the opposing and persecuting spirit that under a high profession of religion, "crucified our Lord"; and thus they lay in the street of that great city (mystical Babylon) wherein is the iniquity of Sodom and darkness of Egypt, under the specious cloak of the christian name. In this manner, these "stars fell from heaven to the earth" one after another, and thus formed

dead bodies thro the whole reign of antichrist. Rev. 6. 13
and 11. 8.

The power of antichrist continued to maintain its ground, and the scarlet whore sat upon the beast upon many waters, and was supported by the kings of the earth. Rev. 17. "And I saw, I pit a queen, am am no widow, and shall see no sorrow." The catholic church felt power, yet she was treasuring up in her hands those principles of enmity & strife which was preparing to break forth in contention, and finally destroy her.

The first blow that weakened the power of antichrist, and by dividing his kingdom began to destroy established religion, was the memorable division, called the Reformation. Tho this did not alter the nature of antichrist's subjects, nor restore the power of salvation, yet it paved the way for many other divisions, and began to open the way for free investigation, and for the mind of man to be unfettered from superstitions & tradition. This will finally produce the total overthrow of antichrist's kingdom. The judgements of God, and plagues which were to be brought upon mankind, for their persecuting the witnesses of truth, and for all their abominations of worshipping the beast and his image, are represented under the figure of the 7 vials full of the wrath of God, poured out upon the earth; alluding to the judgements and plagues, which were the consequences of the fruit which had grown from the seed of wickedness, in the eyes of the world. "And no man was able to enter into the temple till the 7 plagues of the 7 angels were fulfilled." It is not to be supposed that the events produced, either by the 7 seals or ^{of Revelation} 7 vials were

+ It is inconsistent to suppose that these stars were the stars of the natural firmament that fall; for it is sustained that almost any of them are larger than this earth.

to be begun, and fully accomplished, the first before the next began; but only that the events began one after another in the order in which they are mentioned: but they are all in some measure connected together. Hence the way into the temple was opened and made accessible to man before the work of the spirit was fully accomplished. But it could not be that until by the plagues and discommodities brought upon the world by them that the power of antichrist and of the beast was so far weakened, that ~~their~~ ^{his} dominion over the consciences of men, was in a great measure taken away.

This was produced in the first place, by the continual testimony of the witness, is of truth, and 2d by philosophers and men of liberal minds; many of whom appeared in the 17th century, and have increased to the present days. These men the horns of the beast which had "ruined our Kingdom, yet have received power, ^{as kings} one hour with the beast. There were to hate the whore, that is, all ecclesiastical establishments, and make her naked, and burn her with fire. These contended for the rights of man, and liberty of conscience against arbitrary power and all tyrannizing, both civil and ecclesiastical; and thro' their influence many exertions were made to establish liberty of conscience: But these efforts were always opposed by the great body of ecclesiastics. But notwithstanding this great light was thrown on these subjects, and liberal sentiments gained much ground towards the close of that century. The testimony and sufferings of the witnesses of truth were shown to great advantage by these liberal minded men; and as the catholic church had lost much of its power, William, prince of Orange, having succeeded James 2d. as king of England, proclaimed liberty of conscience in the year 1689; and pursued in a great measure in establishing it. This subject excited great attention in Europe and opened the way for the progressive increase of the rights and liberties of man.